

**A comfortable
Sermon of Faith, in temp-
tations and afflictions.**

Preached at S. Botulphes mythes
out Aldersgate in London, the xv. of
February. 1573. By Maister
VVilliam Fulke, Doctor
of Divinitie.
(‡)

I. I O H N. 5. 4.

All that is borne of God ouercommeth
the world: and this is the victory
that ouercommeth the world,
euен our fayth.

(*)

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(::)

WH. b. 887.



A-h 310.

112

112 d

To the right worshipfull
and godly Gentlewoman

Maistres Mary Harrys

Wypdow.

(‡)

 Haue alwaies liked well (as you know) the plaine dealing of our friend Maister Fulke wyth the Scriptures of God , which is so much the more commendable in him , as he is berter able to make a shew in the perswasible wordes of mans wisedome , if he were disposed , For although he be ignorant of no kynde of learning , by which a man might set forth him selfe vnto the world , and vnderstandeth more straunge languages then a great number of our brethren : yet when he sheweth the testimony of God , he taketh not vpon hym to know any thing as saint Paule sayrh , but Iesus Christ , and him crucified . For by this foolishnes of preachyng the wyse- dome , power , and goodnes of God appeareth greatest , and woorketh most effectu-

A.ii.

ally

The Preface.

ally in them that are the children of God.' And therefore I maruail not, if you which haue heard hym and others that vse the same simplicitie in teaching , do couet ro heare them still, where as many are more desirous of variety to delight their itching eares , then carefull of sound doctrine, to conuert their synfull hartes . But where as you wer not onely content to haue heard this Sermon preached once at Saynt Botulphes without Aldersgate in London, but that you did instantly desire to haue the copy thereof, that you might reade it often : As it was godly for you to require it, so it was hard for me to obtayne it. For our friende wyll sooner be intreated to preach ten Sermons , then to wryte one. Neuerthelesse at the length by many perswasions hee was ouercome to put it in writing , so that I got the copy out of hys handes, which now I send vnto you , not doubting but you wyll vse it , both to the renewing of your own remembraunce, and

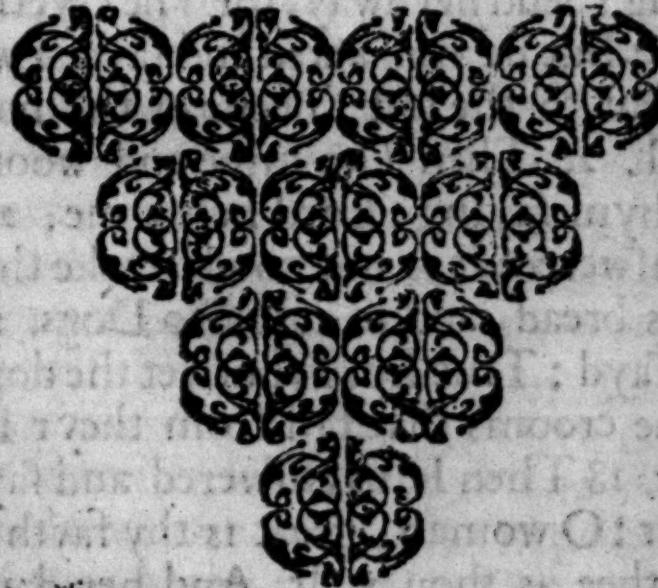
The Preface.

to the profit of many others.

I neede not to adde any commendation of the matter, especially to you which knoweth it, and as to any others, I wysh them first to reade it, and then to iudge of it as they shal finde it. Thus I commit you to God.

(.:)

**Yours to command in
the Lord. I. Y.**



A Sermon preached in S.
Botulphes Church without Al-
dersgate in London, the 15. day of
February. 1573. by Maister
William Fulke Doctor
of Deninitie.

Mathew. 15. 21.

¶ And Iesus departing from thēce, went aside
into the partes of Tyre and Sydon. 22 And
behold a certain woman which was a Cana-
nite comming out of those quarters, cryed
out vnto him saying : Haue mercy vpon me
Lord thou sonne of Dauid, my daughter is
pitiously tormented with a Diuell. 23 But
he answered her nota word. And hys Dis-
ciples came vnto hym, and besought hym,
saying : Send her away, for she cryeth after
vs. 24 But he aunswered and sayd, I was not
sent but to the lost sheepe of the house of
Israel. 25 Then she came and woorship-
ped hym saying : Lord helpe me. 26 But
he answered: It is not good to take the chil-
drens bread, and to cast it to Dogs. 27 But
she sayd : True Lord, but yet the dogs eate
of the croomis that fall from theyr Lordes
table. 28 Then Iesus answered and sayd vn-
to her : O woman, great is thy fayth: Be it
vnto thee as thou wylt. And her daughter
was healed from the same houre.

This

A comfortable Sermon of sayth,

This part of scripture (beloued in our saviour Christ) declareth how our saviour Christ begā to shew some bright beames of his grace vnto the Gentyls. For although the ful time wer not yet come, that he shold shew him selfe openly vnto the whole world, yet by this and such like examples he wold geue some foretaste of his goodnes, which afterward shold be offered uniuersally. Euen as the Sun before it ascende in the Mornyng aboue the vpper face of the earth where we dwell, yet casteth vp some beames of hys lyght, wherby we know that he shal shortly arise: so our saviour Christ, by stretching forth some fruit of hys grace vnto the heathen wold geue good hope of that common mercye, which shortly afterward was exhibited both to the Jewes and the Gentils indefferently. Which thing is both profitable and comfortable for vs that are of the Gentils to consider, that we may know by what meanes & degrees the Gospel which is y^e power of God to saluatiō, was brought vnto vs Ther is also set forth in this Gospel a wonderfull commendation of a most strong & invincible faith in a woman that was a Cananite, to set forth the great infidelity & ingratitude of the Jewes, y^e wer the chosen people of God: y^e by comparyng them together, we might

*the occasion
of Christ's departure
out of Jerusalem
into Galilee.*

A comfortable Sermon of fayth,
might vnderstād how iustly the Jewes wer
deprived of the promised redemption, which
so disdainfully reiectēd it beyng offered, that
the Heathē so willingly embraced whē they
hārd of it. Which thing also we may note in
the occasion of his departure out of the land
of Jewrye into the partes of Tyre & Sidon,
which the Euangelist discribeth to be this, in
the begining of this chapter. The Scribes &
Pharises that came frō Jerusalem, picked a
quarel against him, because his disciples did
eate w̄ unwashed hands, wherby they trans-
gressed the tradition of the Elders: our sau-
our Christ in defēce of his disciples, chargeth
þ Scribes & Pharises which wer so zealous
to mayntame their own ceremonies, þ they
were careles to breake the cōmaundement of
God. And so it cometh to passe alwaies, that
they which are most earnest in vpholding &
defending traditions & ceremonies inuented
by man, are most forgetful in keping the cō-
maundementes of God. But this is the iust
iudgement of God against those þ inuent a
new worship of their own brain: That first
they lese their labour, that so seeke to please
God: & secondly that they are deprived of al
right vnderstanding, because they haue presu-
med to be wiser then God. And therfore our
saviour Christ confuteth them by the testimo-
ny of

in temptacions and afflictions.

Hye of Esay, wher God complaineth that the
hypocritical people came neare unto him with
their mouth, & honoured him with their lips,
but their hart was far fr̄d him: And, in vaine
do they worship me (sayth God) whyle they
teach doctrines that are the precepts of men.
Therefore I wil againe do a meruelous work
in this people euē a meruelous worke and a
wonder: for the wisedome of their wyse men
shal perish, and the vnderstanding of the pru-
dent men shalbe hyd. And as the same Pro-
phet threatneth in another place: Their eies
shall be blynded that they shall not see, they
eares stopped that they shall not heare, their
harts made grosse y they shal not understand,
least they see with their eyes, and understand
with their hartes and be conuerted, and God
should heale them. This got the hye Priests,
Scribes & Pharises by multiplying their ce-
remonies, & namely ablutions and washings,
It is true that God in the law comauanded di-
uers ablutions & washings, which did rather
testify their uncleanes, then purge away their
filthines: but they had added many others, as
washing of cups & cruises, dishes & platters,
brassen vessels and tables, & often washing of
their hands before they did eate, & especially if
they had come from the market, they myght
not eate before they had washed their hands,

Esay. 29.

Esay. 6.

Leuit. 15.
Num. 19.

Mark. 7.

A comfortable Sermon of sayth,

which thinges they obserued not as ciuyl customes, pertaining to bodily cleanlynes, but as religious ceremonies belonging to inward holynes: and therfore our sauour Christ doth so sharply reprove them. And least the simple mindes of his Disciples & other the good tractable people should haue any more scruple of conscience in such wayne outward obseruations, he declareth that true holynes consisteth in no such matter: For that which entreth into the mouth, defileth not the man, but those thynges that come out of the mouth, are they which defile a man. For such meates as are received into the mouth, they are carped into the stomacke, and from thence are cast into the draught, soy they come not nere the soule and spirit of man: but those things that come out of the mouth (as evil deuises, whordoms, adulteries, murthers, theft, slaunders, false-witnes bearing, blasphemies, and such other) they come from the hart & soule of man, and therfore they pollute a man in dede. Wherefore when the proud & disdainful Scribes and Pharisees were offended with his wordes, he willed his Disciples to let them alone as blind guides of the blind, & he him selfe departed fro them into the coasts of Tyre and Sydon. His purpose was according to the wil of his manhood, as I, Mark declareth, to haue bene secret, and

in temptacions and afflictions.

and not openly knowne. For although he was appointed of God to be the light of þ Gentils, and the glory of his people Israel: yet so as much as the due tyme was not yet come in which he shuld be shewed to þ Gentils before the resurrection, he was content in the person of the Mediator to keepe him self within the boundes of his calling: But he could not be hid altogether, because God had appointed thys woman of Canaan to synde hym out, which thing from Christ by hys diuine knowledge could not be hidden. And here the wonderful secret of Gods iudgement is to be considered: while he walked openly in the land of Jewry amongst the chosen people to whom he was promised, & allured al men to come unto him, he findeth but few (in comparison of the multitude þ withstand him) which regarded to be partakers of his grace which he offered: But so soon as he steppeth out of Jewry among the Gentiles, desirynge not to be knowne, he is found out by a woman, which in a maner compelleth him to bellow his grace vpon her when he denieth it. The circumstances being weighed and compared with them fro whom he came, doth set forth their blockish blindnes and also marueilously commend her invincible faith. They wer wise men, she was a simple woman: They were learned, she was ignorant:

W.y.

rant:

A comfortable Sermon of faith,

rant: they were Jewes, she was a Gentile: they were of the blessed seide of Abraham, she was of the cursed race of Canaan: they were of the chosen people of Israel, she was of the excommunicate & castout people of the Cananites: they wer brought vp in the knowledge of God & his lawes, euен from their infancy, she was brought vp in the supersticiois of idolatry: they were Doctors & teachers of Gods people, she had but smal knowledge, as one þ was an Heathen womā, and therfore might not come into the congregation where Gods people were taught. Yet they rejected Christ when he was offered, she followed Christ whē he departed from her: They were Infidels, she was faithful, and endued with such faith as might be a shame to al the Israelites that began so long before her, & yet wer left so far behind her. For of her it might be said which pur saviour Christ speaketh of the faith of the Centurion: Verely I haue not found such faith in Israel. The Centurion was an Heathen man, a Romane, a man of warre that came to subdue the slauish nation of þ Jewes, yet God gaue him so great fayth, that he excelled euен the Israelites them selues. And surely if the circumstances of this poore womans faith be considered, it shal appeare far more excellent then hys. And especially if we behold wyth what

in temptations and afflictions.

what bitter temptation her faith was eran-
ned and tryed, we shall plainly confesse how
far it passed: for her sayth was tried unto the
uttermost. And first wyth great and extreme
aduersitie: for her Daughter was miserably
tormented wyth a Deuyll.

Good Lord what a temptation was thys to
her that was of the cursed stocke of the Cana-
nites, which Gods people were commaunded
utterly to destroy, & to make no leage or coue-
nant with them: then having newly forsake
the religion of her forefathers & people where
she lyued, & lately received the religion of the
Jewes: What a great temptation (I say)
was it to her, that her daughter should be pos-
sessed with the Devil: She might either haue
thought that she had made an evil chaunge of
her old religion, to be thus welcomed by the
Devil into a new religion: Or els, that God
the authour of this religion, would not accept
her to be one of his worshippers, being a cur-
sed Cananite, & therfore suffered the Devyl to
haue such power ouer her daughter, as that he
did unholie possesse her, and miserably torment
her. For of al aduersities that can be laid vpon
a man or a woman this goeth nerest, to make
them think they are out of the fauour of God,
to behold that they are given ouer as it were
a praynto the Devils possessio. The losse of
children

A comfortable Sermon of sayth,
children is one of the greatest griefs that can
befal to louing Parents, but the death of chil-
dren may be counted an exceeding great bene-
fit, in comparison of this , to see them possessed
and torne in pieces with Diuels. They that
are dead, are out of payne , but they that are
thus possessed, saeme to be in paines of hell, e-
uen while they lyue. What might this poore
woman think otherwise in this case, but that
she had hell in her own house , when she had
the Deuile tormenting her daughter at home,
Whom she loued best in the world.

We see therfore how she was tried, first by
this temptation. And exerience teacheth vs
how many are offended & driven backe wyth
much lesse temptation then this. For if aduer-
tury or affliction follow their new conuersion,
they ware weary of their profession, & wish a-
gaine for the very world which they enjoyed,
and the pleasant life which they passed in ido-
latry, superstition, and ignorance of God: or
els through infirmitie and weakeenes of faith,
they thinks that they are out of the fauour of
God, that sendeth them such troubles, whiche
were wont to lyue in quiet. But this poore
woman neither myslikeith her profession, nor
mistrusteth Gods mercye so this most gree-
uous temptation: But contrarywise by force
of faith ouercometh all difficulties. for wher-
as

in temptations and afflictions.

as she was a Gentile, or as Marke calleth her a Greeke, which in the phrase of the scripture is all one, and that which is more, a Cananite, whose auncestors being druen out of the land of promise, fled into Syrophoenicia, which country next adiogneth unto Jewrye: yet al this did not let her, but that she was persuaded that the Messias of the Jewes pertayned also unto her. And therefore vpon assurance of this sayth, she is bold to come unto Christ, and to make humble request unto him for the relief of her misery.

But forasmuch as Christ had not yet preached among the Gentiles, & moreouer had expressly comauanded his Apostels that they shuld not go into the way of the Gentiles, no not so much as into the Cities of the Samaritanes, which partly professed y religio of the Jewes: it may be maruelled vpon what confiuēce she came so boldly to our saviour Christ, & so importunately desired grace of him, y she would haue no nay, vntyll she obtained her request. We must needs acknowledge, y as she was instructed in the law of God, so she tooke hold of the general promises of God set forth in the law and the Prophets, & in the Psalmes, on which her faith was so lyuely grounded, that nothing in the world was able to remoue her frō it, yoz as the hope of the promised redēption

Mark.7.

Math.10

Luk.24.

A comfortable Sermon of faith,

tion was openly talked of among the Jewes,
So the promises of God concerning Christ

their Redemeer were commonly knownen a-

Genes.12. ^{3.} among them, as : That all nations of the world
and. 8. should be blessed in him : That whosoeuer cal-
and. 12. leth vpon the name of the Lord, shal be saued :

That he shal deliuer the poore when he crieth,
the needy also, and him that hath no helpe : He

Joel.2.32 shal be merciful to the poore & nedye, & shal

Psal.72. ^{12.13.} preferue the soules of the poore : He shall re-
deeme their soules from deceit & violence, and

Esay.28. deare shal their bloud be in his sight : That he

that putteth his trust in him, shall not be con-
founded . Upon these and such lyke generall

promises of God, contained in the old Testa-
ment, her faith was builded & founded so sted-
fastly, that no storne of temptation was able

to ouerthrow it . Which thing is very neces-
sary for vs to consider , that when our fayth

shalbe tried & examined, as this womanas was,
we may know how to wythstand all the as-
saultes of most greevous temptacions, as she

1.Pet.1. did . That the trial of our fayth, which is much
more precious then gold y perisheth (though

it be tryed by fire) myght be found unto our
praye, honoꝝ & glory at the appearing of our

Lord Jesus Christ . Let vs therefore make
much of the general promises of God, let vs

willingly embrase the, diligently wey them,
and

in temptacions and afflictions.

and dayly remember them: For in them our faith being grounded, it shal stand like a most sure bulwark & invincible fortres against an thing þ shal assault our everlasting saluatiō.

Upon this boldnes & confidence this wretched woman commeth vnto Christ. For thus her sayth concludeth: Seyng all nations of the world shalbe blessed in him, the very Cananites are not excluded. For although the Cananites wer once cursed of God aboue al other natiōs, yet by this blessed sed al curse should be taken away, seing he is not restraineed to one nation more then another, but is the cōmon blessing vnto al nations. And seing he shal heare the poore that cry vnto him, & succor the needy that hath none other helper, he must heare me also being so poore a creature & helples that crieth vnto him. And forasmuch as whosoeuer putteth his trust in him, shal not be confounded, he cannot refuse my humble request, þ repose my whole trust and confidence in him. Therefore she is bold with open mouth to cry out vnto him: O lord thou Sonne of Dauid, haue mercy vpon me.

These words are diligently to be considered: first that through confidence of fayth, althoughe he do not cal vnto her, yet she cryeth after him. And the vehemency of her request is expressed by the word of crying, þ she doth

C.J.

not

A comfortable Sermon of fayth,

not speake vnto him, but with opē mouth she
cryeth vnto him . For a strong faith sendeth
forth earnest requestes, as a feble faith utte-
reth cold & formall prayers. And concerning
the forme of her peticio, it declareth that her
faith was not a conceued fantasie of her owne
braine , but an assured perswasion out of the
word of God . For seing þ Messias was pro-
mised to be the sonne of Dauid, & that al felici-
ty was promised in þ kingdome of Dauid,
according to the holy oracles of God, she cal-
leth Christ the sonne of Dauid . For she had

2.Sam. 17 learned þ God said of Messias, figured in ths
person of Salomon, which was the sonne of

1.Cro. 22. Dauid : I wyl be his father, and he shall be my
sonne. She had heard the prophecy of Esay, þ

God promised that out of the old withered
stump of Isay the father of Dauid, a rod shuld
come forth, & a grasse shoulde grow out of his
rootes: the spirit of þ Lord shal rest vpō him:
the spirit of knowledge & understandyng. &c.

And that which Jeremy writeth of the righ-
teous braunch that God would raise vp vnto
Dauid, which king shoulde raigne and execute
judgement, whose name shoulde be, The Lord
our righteousness: Upon these or such like pla-
ces of Scripture her faith was grounded, by
which she had learned to cal him the sone of
Dauid. Wherby she declared þ she acknow-
ledged

Iere. 23,
and. 33.

in temptations and afflictions.

ledged him to be the same which was described & set forth in the scriptures, & that she looked to obtain at his hands those things which were promised of him in the scriptures. In which it was promised y he should heare the cry of the poore when thei made their humble supplication to hym : that he shuld succour y afflicted, who had none to help them : that he should take upon him al our infirmities, and beare all our diseases : that he should preach sight to the blynde, lymbs to the lame, lyfe to the dead, & deliurance to al that ar afflicted.

This request of hers therfore, being in the
compasse of those thinges which wer promi-
sed to be graunted by him, she is bold to call &
cry vnto him, saying : O Lord, thou sonne of
Dauid, haue mercy vpon me , my daughter is
miserably tormented with a diuel. And note y
she desireth hym to bee mercysfull vnto her,
wher as her sute chiefly cōcerned her daugh-
ter . For not onely the naturall loue of her
daughter made her to accompt y miseries of
her childe to be her owne griesse , but also she
acknowledgeth that God in plaging of her
daughter, plageth the mother also, & therfore
she desireth Christ to haue mercy, pity & com-
passion of her self, as wel as of her daughter.
And further note, y she challengeth nothing
by desert, merit, or wortynnes, but onely of

C. g. mercy,

A comfortable Sermon of sayth,
mercy, pity, and compassion, saying: Haue
mercy vpon me Lord, thou sonne of Dauid.

Hetherto ye haue heard how her faith was
firmly fastned vpon the promises of God, and
that she endured þ trial of a mighty & strong
temptatio, her daughter being possessed with
the Devil, which was so far of that it could
ouerthow her sayth, that rather it was an
occasyon wherby her faith was shewed to be
most invincible, & set forth for one of the che-
fest examples of the greatest sayth that euer
was in the world. But ther remain yet more
greuous temptacions, wherby her faith was
ten times more vehemently assaulted then
ever it was before. For it followeth in þ tert:
And he answered her not a word. This was a
maruelous sore temptation, that he in whom
her whole trust was reposed, is so far of frō
graunting her petition, that he semeth to dis-
dayne to make answer to her request. That
he which calleth & alureth unto him al other,
refuseth so much as to speake to her. That he
which offereth his helpe to them that seeke it
not, wyl not heare her humble sute that doth
so earnestly craue it. What might she think
but that all her labour was lost, all her hope
was in vaine, & al that euer she heard of him
was vntrue. Is this he that is so courteous &
gentle to all them that require his helpe? Is this

in temptacions and afflictions

this he that made a general proclamation saying: Come unto me all ye that labour , and are laden, and I wyl refresh you : Is this he that never denied his gracious fauour to any y desired the same ? The other temptation by the misery of her daughter was very great, but this trial by the silence of Christ, in whō one ly she hoped for helpe, was much greater.

And by this temptation also God trieth his seruants, that he doth not onely send them affliction and misery to molest them, but often times also when they pray for helpe & delyuerance , he seemeth both deafe & dombe , for as though he heard not their prayers he maketh no answer, bat suffereth them to continue stil in misery: notwithstanding that he hath promised to heare their prayers when they call vnto him out of their troubles . And not thys onely, but as he dealeth here with this woman whom he disdaineth to answer, so he seemeth not onely to refuse their priayers , but also in stāde of helpe which they pray for, he sendeth them greater troubles , agaynst which they pray . We see how often the Prophet in the Psalmes complayneth that God is deafe or Psal.22. dombe, & he heareth not his seruantes which 10.&13 pray vnto him . So he encreased the calamities of the Israelites vnder Pharao, frō that time that Moises and Aaron had put them to some

A comfortable Sermon of faith,
some comfort of deliueraunce. So thys pōre
woman no doubt reioyced not a litle, whē she
heard that Christ was come into those quar-
ters:but when she commeth vnto him, whom
she was glad that she had found , she findeth
no comfort at al in him, but great discoura-
gement & discomfort , if any thing could discour-
age a strong & lyuely faith . We see therfore
what a strong temptation her faith endured.

But it is maruel how she could retain such
constancie of faith, when he that is the onely
Author and finisher of our faith, euen Jesus
Christ, disdayneth to speake to her, in whose
woord all our hope and trust consisteth. But
here we must understand that Christ by this
his silence did not reiect her sute , but rather
inflamed her with greater feruency to conti-
nue the same. For although he suppressed his
audible voyce for a tyme, yet in tyme of thys
*ch. in his
silence 1st
spake effectu-
tually to her
2 wayes*
silence he spake vnto her by two most effectu-
all kindes of speaking : First, by his general
promises contayned in the Scripture, which
sounded so lowd cōtinually in y eares of her
hart, that by them she was assured y Christ
called her vnto him , although by his temporal
and particular silence he seemed to reiect her
from hym. Secondly, although he spake no
word with his tong, yet by his spirit he spake
continually to her soule, setting & sealynge the
truth

in tempracions and afflictions.

truth of Gods promises so stedfastly in her hart, that she knew it was vnpossible for her to mysse of hys grace at the length, although for the tyme she seemed to be refused of hym. And so vndoubtedly almighty God dealeth often times euen with his best beloued childre, when he differreth y answer of their request for a time, so y he seemeth to hold his peace, notwithstanding that he hath promised to answer the when they pray. In which perplextie they must remember, that how so euer he seemeth to keape silence by not graunting their request, yet he speaketh to them continually in his promises contained in hys holy word, by which they must be assured that God wyl be mercyfull unto them, albeit that he withhold his promised help for a season. So Christ at one time speaketh and holdeth his peace, not to extinguish the faith of this Cananite, but rather to enflame her earnest affection in praier, which thing we see tooke effect in her.

When if so smal litght of knowledge as was possible to be in her, according to the state of the tyme, & her owyn condition wrought such constancie of sayth: if so little seede of doctrine brought foorth suche abundant fruit: what shame is it for vs in so cleare light of the gospel, not to see with y eyes of our faith the unmoveable & unchaungeable truthe & certainty ¹, Pet.1.

A comfortable Sermon of sayth,

of Gods promises , and hauing receiued such abundance of the immortall sæde, to bryng forth so small fruit, that we are discouraged to continue our prayers, if we finde not present helpe as soone as we begyn to pray? And that we doubt in our hartes of the truth of Gods promises, because we saele not the execution & fulfilling of them, even at suche tynie as we would appoynt our selues. Not remembryng that he which hath promised to heare vs whē we pray, hath commaunded vs to be importunate in praier. And hath set before vs theram- ple of the pore wydow to be followed, which having a matter to be heard before a wicked Judge, that feared neither God nor man, yet at the length obtained iustice at hys handes through her importunity . And shall not God much rather delyuer hys Elect that cry vnto him day and night, whom he hath promised to heare & helpe ? If therfore we be not heard at the first, we must not therfore geue ouer prayng, but rather increase in study and zeale of praier, knowing y it is Gods pleasure in such a case to bee overcome by importunate sute.

If the thing we pray for be with in the compass of those thinges which he hath promised to graunt, he can no more deny our request, then he can deny him self, if we continue in praier.

But fleshe & blod wyl here obiect to weaken
out

in temptations and afflictions.

our faith: what comfort haue I to pray, when
I shal be heard I canot tel when: For I haue
prayed long, & finde no release of my troubles
but rather increase, & while he differreth his
helpe (I know not for what cause so long) in
the meane time I shall perish. I were better
therfore to see if I can finde any comfort els
wher, for none I find in him. For answer we
must consider thus much, that if we looke to
obtain any helpe at Gods hands by our prai-
ers, we must geue God this honour, that he
knoweth better then we our selues, both what
is meke for vs, & also at what time it is best to
bestow it vpon vs. For he which knoweth all
things, knoweth when it is most conuenient
both for his glory, & for our profit, to graunt
vs that which we pray for. And ther is no los-
ting childe of God (if these two might be se-
perated) but would preferre the glory of God
before his own profit. And ther is no wise man
that will take vpon him to know better whē
his profit is to be procured, then God who is
the onely wisdome him self. But seeing these
two things are alway linked together, name-
ly the glory of God & our salvation, we needs
no more to doubt that God wyl be lesse care-
ful for our saluatiō, then he is zealous for his
own glory. Therfore it is a vaine obiection, &
supposeth a mere impossibility, that we shuld

D.J.

perish

A comfortable Sermon of sayth,
perish before he send his deliuerāce. For God
can no more forget our delyuerance in due
time, then he can deface his own glory.

i.Pet.1.
1.Cor.10.
Genes.23.

And touching the meane tyme in which he
suffereth vs to be afflicted, that all shall turne
to our everlasting cōfort, for thereby he trieth
our faith, patience, obedience, and other ver-
tues. And the tryall of our sayth, as S. Peter
saith, beyng much more precious then golde
which is tried in the fire & yet perisheth, shall
be found to our prayse, honour & glory, at the
appearing of our Lord Jesus Christ. And lest
we shold doubt to faint in troubles, we are
taught that God is saythful, & wyll not suffer
vs to be tempted aboue our strength, but in al
perplexities & most desperate cases wil open
a way howe we shall auoide them. For as he
sendeth vs affliction and temptation with the
one hand, so he wil send vs strength and con-
fort with the other hand. And this was lively
figured in the wrestlyng of God wyth Jacob:
where the Lord by wrestling & striuing wyth
him, seemed to fight with him with one hand,
and by geying him strength not onely to abide
temptacions & afflictions, but also to preuaile
and to ouercome them, he declared that he did
sustayne him with the other hand.

Let vs not therefore be discomfor ted if God
him selfe seeme to wrestle wyth vs, & to fight
against

in temptacions and afflictions.

against vs by sending vs great troubles and temptacions, for hys purpose is in thys most noble combate, both to geue vs strength to overcome, and also the prayse of the victory, as s. Peter testifieth in the place euен now alledged. Such a noble champion was this simple woman, that by fayth contended euен wyth Christ him selfe, and in the end obtayned the victory. Declaring therby, that althoough she wer a cursed Cananite according to the flesh, yet she was a true Israelite by fayth, whiche preuailed euен with God him selfe. Such & so wonderful are the works of God, þ when al the glory of our saluaciō is properly his own, yet he vouchsafeth to geue vs such strength of faith, that therby we are received into part of that praise which is due vnto him, but yet so þ al the glory redoundeth againe from vs vnto him onely, to whom properly it belongeth.

Wel, hereto we haue heard þ our fauour Christ refused to speake one word wyth hys mouth, & yet inwardly he spake by his spirite to her mynde : It followeth now in the text, 3 That his Disciples came vnto him & besought him saying : Send her away, for she crieth after vs. Here his Disciples do not intreate hym to shew her any fauour, but onely to dispatch her either one way or other, because she made such a babling and crying after them, þ they
D.y. were

A comfortable Sermon of fayth,
were ashamed to heare her. And herein as in
many other thinges revealed in the history of
the Gospell, they take vpon them to be wyser
then their Maister. For if he had thought it con-
uenient, he would haue dispatched her sooner,
for he heard her importunate outcries as wel
as they, but hee respected another matter,
which they could not conceve. It were best
therfore for men to let God alone wth hys own
affaires, & not to presume to geue him counsele
what he hath to do, but rather to looke what
he comauandeth them to do, & therin to occupy
their heads & their hands. But such curiositie
raigneth in many mens minds, that they had
rather take vpon them to teach God how hee
should gauerne the world, then submit them
selues quietly to obey his comauendements.

But the Papists are here to be pytied, that
for lacke of better arguments to prove the in-
vocation of Fayntes, are sayns to abuse this
place of h Apostels request, to haue this wo-
man dispatched: But alas wth what colour or
likelyhood of reason? For first this woman de-
sireth none of them all to be her spokeman,
but crieth vnto the Maister him self: O Lord
thou sonne of Dauid, haue mercy vpon me.
Secondly, they make no intercession for her,
but onely desire that she might be sent away,
because she troubled them. But whether she
obtained

in temptacions and afflictions.

obtained her request or no, al was one to shē,
so they might be rid of the exclamation & outcry
that shē made after them, to cause all the
world to wonder at them. Thirdly, Christ
graūteth nothing at their request, but rather
flatly denieth þ he wyl haue any thing to do
with her. Fourthly, if shē had p̄raied to them,
and they made intercession for her, & obtained
their desire: yet there is great difference be-
twene praying to them that are dead, & pray-
ing to them that be alvye. And therefore it
is maruel what they meane to gather an ar-
gument for the invocation of dead Hayntes
out of this place, where neither the woman
p̄raieþ to the Apostles, nor the Apostels p̄ray
for her, nor Christ graūteth any thing at their
request, & beside all this, the Apostles were not
dead, but alvye. They shoulde haue smal com-
fort I trow in this example: yet such for all
the world be the rest of their argumēts. The
virgin Mary p̄raied for the Bridegrome whē
she sayd, They haue no wyne: If this was a
request, what was her answer? woman what
haue I to do wyth thee? But aboue the rest
they haue one notable example of the ryght
man, that being in þ tormentis of hel, prayed
unto Abraham. No doubt a worthy example
for vs to folow, that of a damned spirit in hel
we must learn to make our p̄raiers to haynts

John. 2.

Luke.

A comfortable Sermon of faith,

In heauen. By such authority the doctrine of
Devils may wel be established : but the chil-
dren of God are taught an other forme of prai-
er by their heauenlye Scholemaister. But
what remedy found the ritch man by praying
to Abraham, that we might be encouraged by
his example to pray to Saints? He made two
requests, & neither of them both was graun-
ted. Alas what comfort should any man take
by these examples to pray to dead Sainentes? &
yet these be the best reasons they haue out of
the scripture. Sure it is a pityfull case, that
Psal.50. men wyl leaue God, who hath commaunded
vs to call vpon him, & promised to hear vs,
to call vpon dead men, to whom we haue no
commaundement, nor example of any godly
person to pray, neyther haue they made any
promise: neyther if they had made any pro-
mise, were they able to performe it.

But let vs leaue the Papistes wyth their
woful argumentes, & returne to the Apostels
in their request made vnto Christ: Dismiss
her (say they) for she cryeth after vs. By
these words we may easely percene how im-
portunely she continued her sute, although
he held his peace, and answered her not one
word: for styl she cried & was nothing discour-
aged, whereby we see that this first repulse
did so little diminish her desire, that it kindled
it moze

in tempracions and afflictions.

it more & more. And so doth God often tymes
in suspending & differring the answer & effect
of our prayers, prouoke vs most earnestly to
pray ; both that we may know of whom we
haue receyued a benefit , & that we may the
more esteeme it when we haue it , & so render
worthy thanks to him that is the autho^r of it
For such is our malignitie, that if we be pre-
uented with Gods benefites (as often times
we are) or els obtaine them immediatly vpon
our request, we forget that we received them
of God, & so become vnthankfull for the . Also
we do not greatly esteem those things which
we haue not long wanted, nor much desired,
wherby, as for smal benefits & not great gifts
we render slender thankes to God. Therfore
God in great wisdom prolongeth some times
the performance of his promised benefits, that
men myght acknowledg^es of whom they ob-
tayn them, worthely esteem them, thankful-
ly receive them, and profitably employ them.

But now let vs see what answer our sau-
our Christ maketh to the request of hys Dis-
ciples : I am not sent (sayth he) but unto the
lost shephe of the house of Israel. An uncomfor-
table answer doubtles to the poore woman,
wherby he pronouceth that he hath no comis-
sion of God to do any thing for her, inasmuch
as his vocatioⁿ extended onely to þ Israeltis,

A comfortable Sermon offayth,

and she was one of the Gentiles and a Canaanite. It was a great temptation unto her before, that he in whom all health is promised, & which willingly offered him selfe to al other, and by his comfortable voyce dyd call al that are oppressed unto him, kept silence to her alone: & being so earnestly entreated to extend his fauour toward her, yet answereth not one word: but it is ten times greater, that now when he is urged by his Disciples to speake, he seemeth to put her out of al hope and comfort, because he was not sent but to the lost sheepe of the house of Israel, of which number she was none, & therfore might not looke for any fauour at his hands. And this answer which he maketh, was not a pretended answer to serue for the fyne, but it was most true in deede. For although he was not sent onely to the Jewes, yet was he sent first unto the Jewes: and that wall of seperation which deuided the Jewes from the Gentiles, was not broken down before the resurrection of Christ. And therefore in the tenth of thys Gospel he forbade his Disciples to go into the way of the Gentiles, or the cities of the Samaritans: but go rather (saith he) vnto the lost sheepe of the house of Israel: Even so he sayth now truly, I am not sent, but vnto the lost sheepe of the house of Israel.

Ephes.2.

Math.10

First

in temptations and afflictions.

First therefore let vs consider the sence of these wordes, & afterward the wayght of the temptation. Wherefore that he sayth, he was not sent, he meaneth not that he was not sent at all, but that as yet it pertained not to hys vocation to call the Gentiles, but the Jewes onely. For that he was also sent vnto p Gentiles, appeareth plainly by the word of God in the Prophet Esay, where the Lord speaketh vnto our saviour Christ in the person of a Me diator: It is a small thing that thou shouldest be my seruant to rayse vp the tribes of Iacob and to restore the desolations of Israell: I wyll also geue thee for a lyght vnto the Gentyles, that thou mayest be my saluatiō vnto the endes of the world. Wherunto the Prophet Hime, on agreeeth in his Canticle saying: Mine eȳs Luke.2.37 haue seene thy saluation, which thou hast prepared before the face of all people, to be a lyght to lyghten the Gentiles, and to be the glory of thy people Israel. These wordes of his therfore must be vnderstood of that present time in which he spake them. For as then he was not sent vnto the Gentiles, but vnto the lost sheape onely of the house of Israel.

By the lost sheape of the house of Israel, he meaneth not the elect onely, but all the whole nation of the Jewes, with whom God made the couenant, & unto whom the redemption

E. i. was

Esay.49.
v. 6.

A comfortable Sermon of fayth,
was promised, for vnto the all it was first of-
fered: which because it was of them refused,
it was afterward made common vnto the Gen-
tiles. For our saviour Christ acknowledgeth
a lytle before hys passion, that he hath other
shæpe whiche wer not of the Iewish fold, whō
he must bryng home, that there may be one
fold, as there is but one Pastor. And in that
most earnest and harty praier whiche he made
immediately before his death, wherin he com-
mendeth to God the preseruation of his Dis-
ciples, whom he sent to conuert the whole
world, he prayeth generally for hys whole
Church, collected both of the Iewes and the
Gentiles, saying: I pray not onely for these,
but for al the that shall beleue in me through
their preaching, that they all may be one, even
as thou father art in me, and I in thee, that they
also may bee one in vs, that the world maye
know that thou hast sent me. So that the Is-
raelites haue now no priuiledge nor preroga-
tive abouie the Gentiles. For in Christ Jesu
ther is neither Iew nor Gentile, for Christ is
now as common vnto the Gentiles, as before
he was proper vnto the Iewes. Then sayng
we be grafted into the body of Israel, this say-
ing is as comfortable to vs, as it was uncom-
fortable to this poore woman. For Christ can
now make no more excuse by his vocation, for
we

John.10.
v. 16.

Ioh.17.

v. 20.

Galat.3.

v. 28.

in temptacions and afflictions.

We are al the Israel of God, though sometimes we were Gentils, now we are Citizens with the Saintes, & of the household of God, though sometime we wer strangers from the commonwealth of Israel, & foreigners from the covenants of promise. But this especially is worthy to be considered, þ Christ calleth them the lost sheepe vnto whom he was sent: In which saying we haue two thynges to be observed: first, that we must acknowledge that we are al lost, oþ els Christ hath nothing to do with vs. We must every one confess with the Psalmist, þ I haue wanded like a lost sheepe, O seeke thou thy seruaunt. They therefore that are prouid in opinion of their owne good workes, & thinke to be sauied by their deserts, are not for Christ to medle wþ al: for he is sent but vnto the lost sheepe of the house of Israel, oþ as he sayd vnto the Pharises: The whole haue no neede of the Phisition, but the sicke. First therfore we must acknowledge that we are altogether cast away, & that we haue no more wyt nor power to returne oþ sauue our selues, then hath a sheepe that is wandring in the wildernes among the Wölues, Beares, & Lyons. Secondly, if we confesse & finde our selues to be such, then are we here comforted, þ Christ is properly appointed of God to sauie the lost sheepe of the house of Israel, like as he

Psal. 119.
Eph. 2.
v. 12. 19.

ps. 119. 176
Math. 9.

1 Cor. 1.
mat. 9. 12

C.y. saith

A comfortable Sermon of fayth,

Math. 18. saith in another place : The sonne of man is
come to saue that which was lost . And in S.
Lukes Gospell, concerning the conuersion of
^{Luk 19. 10.} Zacheus : The sonne of man is come to seeke
and to saue that which was lost . Therefore it
pught to be no discomfort vnto vs to confesse þ
we are utterly lost , seyng therby we are as-
sured that we appertaine vnto Christ , who
came of purpose to seeke & to saue that which
was lost . O the wonderfull wisedome , power
and mercy of God , shewed vs in Christ that
euen then when we feele our selues lost , vs
are found : when we see our selues destroyed ,
we are saued : when we heare our selues co-
demned , we are iustified , onely in beleuyng
these wordes : The sonne of man is come , to
saue that which was lost . Let vs therefore v-
nvincible courage of fayth take hold of these
general promises of God , and apply them vnto
our selues , as this pore woman did , & we
shall finde it to bee true which our Sauiour

Math. 17. Christ sayth vnto vs : There is nothing im-
possible vnto hym that believeth .
Mark. 9. &c. 11.

Let vs now consider the waight of this res-
tacion , how heauy it was for the woman to
beare this answer ; that where as she dyd re-
pose her whole confidence in him , he affirmed
that he hath nothing to do with her , because
he was not sent , but vnto þ lost shepe of the
house

in temptacions and afflictions.

house of Israel. Of all other temptacions it is
the soorest, when the word of God semeth to be
contrary to our hope. As when God coman-
ded Abraham to kil his sonne Isaac, in whom Gene.22.
his hope was that the promise should be ful-
filled, as God him selfe had said: In Isaac shal
thy seede be called, and my couenant wil I estab-
lish with Isaac. After the same maner it is
here with this pore Cananite, for even by
the woord of Christ, in whom she trusted for
grace, according to the promises of God con-
cerning him, she is excluded frō grace, because
she is a Gentile, and none of the lost shæpe of
the house of Israel, to whom onely, and not to
the Gentiles at that time he was sent to offer
grace. What could be said more to discourage
her, then to tel her that the promised redemp-
tion pertayned not vnto her? Agayne, who
could haue bene chosen out of al the world, to
put her so much out of comfort, as Christ him
selfe? For if an Angell or an Archangell had
come frō heauen, & told her that Christ would
not accept her petition, & bestow his grace vpon
her, she might easely haue rejected him, be-
cause her faith was grounded vpon the woord
of God, agaynst which if anye Angell should
speake, we may hold him accursed. But whe-
the sonne of God him selfe, euен the promised
Messias, in hys owne person, and by hys own
woord,

A comfortable Sermon of faith,
word , which is the same truth in whych the
Oracles of the Prophets were delivered, whe
re he him selfe refuseth her request, & denieth his
grace to her, how can she retain any hope, but
that her faith is quite overcome, & all comfort
taken away from her? And yet so mighty and
strong was the fortresse of her faith, that this
most bitter assaut preuailed not to ouerthwrolo
it. For as though she had felt no discomfort at
al by this his answer, she approacheth nere vnto
him, & falling downe before him, she continueth her humble lute, saying: Lord help me.

And here we may see how much true fayth
differeth from proude presumption : yea , we
may plainly perceiue that true faith is alway
ioyned with great humility. The Papists cal
the assured confidence in Gods mercy, by the
odious name of presumption , but rather we
may iustly cal þ prouid perswasion that they
haue of their own merites and deserts, by the
right name of presumption. For who so tru-
steth most in god, hath least opinion of his own
worþynes:as we may plainly see in this ex-
ample of the Cananitish woman, who as she
had most certayne perswasion & assurance of
helpe in the mercy of God , so had she no pre-
sumption at al in her own worþines. And þ
she declareth plainly by her humble submissi-
on : Therefore she falleth downe at hys feete,
most

in tempracions and afflictions.

most lowly beseeching him to be good vnto her & to succour her. Wherby she testifieth y she requireth nothing of dutye , in respect of her own worthines , but onely of fauour & mercy , in respect of Gods promises . To be therfore vnto the papists y cal true humility presūptiōn , & contrariwise pride they terme humility .

But here we may wel doubt how the faith of this woman should be so highly cōmended , when it seemeth to presume against the word of God , wher as true faith is alway grodued vpon the word of God . And secondly , seing al y promises of God are Yea & Amen in Christ , and he stedfast & established in Christ onely : when she heareth by Christes own mouth , y the promised redemption pertayneth not to her , how can she continue her confidence in him ? I answer , that first her faith was grodued vpon the word of God , which because she knewe most certainlye to bee an vndoubted truth , she wyl not be brought from that by any thing that may seeme contrary vnto it . And what so euer she heareth of Christ , although she do acknowledge it to be true , yet she is perswaded that it is so true , that it taketh not away the truth of Gods former promises . And seing Gods general promises did appertayne to her y did beleue them , she retaineth hope againt al hōps . And as Abraham beleued that

*2 cor. 1. 20.
Ephes. 2.*

God

A comfortable Sermon offayth,

God would rasse vp Isaac from death to lyfe
to fulfyl his promise, & therfore doubted not to
obey the comandement of God in sacrificing
hem: so thys woman doubted not, but God
myst nedes finde a meane wherby his promi-
ses might be verifid to her, howsoever Christ
was not sent but to the lost shafe of the house
of Israel. And therfore as she doth not reason
nor dispute agaynst the word of God, so shee
doth styll simply continue her sute, and saith:
Lord helpe me. Which importeth as much
as if she had sayd: Although thou art not sent
to offer thy grace vnto the Gentiles, but vnto
the Jewes onely, yet in as much as God hath
promised, that whosoever putteth his trust in
thee, shal not be confounded, and I am one of
those that put my trust in thee, thou canst not
send me away confounded, and therfore help
me. For Gods promise myst nedes be true.

Let vs learne here so firmly to hold the ge-
neral principles of our saluation, y^e we admitt
nothing that may seeme contrary vnto them.
For of this we may be assured, that how so-
ever any thing may seeme contrary vnto them,
yet fro god procedeth nothing either in word
or deede that is contrary vnto them. And as
for all the creatures of y^e world beside, if they
should oppose & set them selues against them,
they are not able to preuaile. Therfore saint
Paul

in temptations and afflictions.

Paule saith with great confidence : I am per- Rom.8.
swaded that neyther death nor lyfe , neyther v 30 39
Angels nor principalitcs , nor powers , nor
thinges present, nor thinges to come , neyther
heighth nor depth,nor any creature can seperate
vs from the loue of God which is in Christ Iesus
our Lord . For if God bee on our side, who can
be against vs ? or if any be agaynst vs , how
can they be able to hurt vs ? But if God him
self seeme to be against vs, whō haue we then
to comfort vs ? For the iustice of God pronou-
ceth damnation to all that transgres his law.
But forasmuch as God of his infinite mercy
hath promised saluatiō to al penitent sinners,
he hath found a meane by which both hys iu-
stice is satisfied, & yet no penitent sinner that
beleueth his promise shalbe damned.

This onely meane is Christ our Saviour,
who by his obedience hath throughly satisfied
for all our disobedience and transgression, as
many as beleue to haue remission of our synges
by hym . Seyng therfore we haue not onely
the general promises of God contained in the
old Testament, but also the ful execution, per-
formance & establishment of them in Christ:
what shame is it for vs , to be found inferiour
in faith to his Cananitish woman, which had
no more but the firſt : wherunto neuertheles
she cleaued ſo fast, & by no meanes ſhe would

F.I.

be

A comfortable Sermon of fayth,
be drawen from them. And surely euen the
very generall promises of God are sufficient
that our fayth being builded vpon them, shuld
neuer be remoued. For by them God hath so
bound him self vnto vs, that by no meanes he
can reuoke his promised saluation. And yet
for more confirmation, and to take away all
scruple of doubt and wauering, as the Apostle
saith to the Hebrewes, he hath established them
with an othe, that by two thinges immutable
(in which it is impossible that God shuld lye)
we might haue consolation & comfort, as ma-
ny as flee for refuge to take hold of the hope
that is propounded and set forth vnto vs.

Therefore the ancker of our fayth hath two
most vnchangeable holdes, namely the pro-
mise of God, and the othe of God: In both
which it is impossible that God shuld lye. For
as it is impossible that God should lye whē he
simply affirmeth: so is it more impossible (if
there may be degrees in impossibilities) that
God should lye when he swareth. And as it
is impossible y God shuld lye or be forsworn:
so is it impossible that anye man or woman,
which taketh hold of Gods promises by faith,
should mysse the performance of them, what-
soever seemeth to be lets or impediments vn-
to them. For ther can be no let or impediment
so great, as shoud be able to compell God to
lyng

in temptacions and afflictions.

Iying or periury, which be as great impossibilities as can be thought of. For if the general or uniuersall promises of God shold not be graunted to any one person that embraceth them by faith, God shold be no more true of his word & his othe, which is as impossible as that God shold be no more God. For example, seyng God hath sayd: whosoeuer calleth Iocl.2. vpon the name of the Lord, shall be saued, if I pore wretch embracing this promis of God by sayth, doo call vpon the name of the Lord, whatsoeuer lets or impediments be in the way, it is impossible but that I shall be saued. Therfore if all the Angels in heauen shuld tel me on their own credite, or as it wer by Gods commaundement, that I shold be damned, I must hold them all accursid, rather then to graunt that God shold be a lyer or periured person. And forasmuch as Christ hath sayd: who soeuer beleueth and is baptised shall be saued, if I beyng baptised into the name of Christ, repose my whole trust & confidence in him: whatsoeuer can be obiectid against me, I must of necessity be saued. For neither the iustice of the law, nor the gyltynes of my syn, nor the accusation of the Deuyl, nor wytnes of myne own conscience, shall be able to condemne me, so long as I depend vpon the promise of God. For there is now no condemnation Rom.8.

F.y.

tion

A comfortable Sermon of sayth,

tion to them that are in Christ Iesu. For what soever can be objected out of the word of God, how soever contrary at the first sight it may seeme to be, yet it is not in dede directly contrary to these & such lyke generall promises.

As these sayinges : They that are in Christ,

Rom.8. walke not after the flesh, but after the spirite:

If Christ be in you, the body is dead vnto syn:

Gala.5. They that are Christes, haue crucified the flesh

with the lusts and concupiscke therof. It is manifest that these and such lyke places are not to be vnderstood of perfect innocencye free from all syn, but onely of such innocencye as is but inchoacted and begun in this lyfe, and made perfect in the lyfe to come. Therfore if thou walkest in thy selfe with thy faith in God, an hatred of syn, and a desire of righteousnes, which restraineth thee from much wickednes, & styrreth thee vp to some workes of vertue, although there remaine in thee the relickes of syn, yea a lust vnto syn, contrary to the spirit of God, which also breaketh out some tymes into actual syn: yet by the spirit of Christ that dwelleth in thee, thy body is dead vnto synne, thou hast crucified the flesh with the lusts and concupiscences therof, thou walkest in the spirite, & not in the flesh, and therfore according to Gods promis thou shalt be saued through thy

Rom.4 sayth: For thy syns and infirmities shall not be im-

in temptacions and afflictions.

be imputed vnto thē, but the righteousness of Christ shall be imputed to thē by fayth.

Let vs therfore admit nothing y may seame contrary to our assured confidence , which is grounded vpon the woord of God : for in the word of God ther is nothing contrary to it, & whatsoever els doth wythstand it , is of no force to overcome it. for heauen & earth shal passe, but the word of God shal not passe. But let vs folow the fayth of this woman, whych though she had never so manye repulses , yet would she never be driven away , vntyll she had obtained her request : stylly crying, Lord helpe me, as though she would say : thou maiest wel differ thy helpe, but thou canst not deny it me. Yet see what answer Christ maketh vnto her : It is not good (saith he) to take the Chyldrens bread, and cast it to the whelpes, What an hard & uncurteous answer is thys? Not onely to deny her humble request, but also to accompt her no better then a Dog, & to tel her that it is no more reason y she should obtaine her sute, then that b̄read should be taken from chyldrens mouthes, & geuen to a Dog.

What a great temptation was this: that he which onely hath the b̄read of lyfe to bestowe vpon all that he wil, doth compt her no more worthy to haue part of it, then a Dog to eate y which is prouided for the sonnes of God. For seing

Mat. 24

A comfortable Sermon of faith,
seing that God made a couenant wyth Abraham & his seede, they onely wer the sonnes of God, and therfore those special graces & gifts of God that were appointed for them, were so proper vnto them, as who soever should make them common to the Gentils, should abolish the couenant of God. Christ therefore with all his benefites, was the bread appoynted to fede the holy chyldren of God, whych at that time were the Jewes onely. Al other nations of the wold wer but prophane Dogs, & therfore not worthy to be fed with that holy bread which was ordayned for Gods own children. Therfore this Heathen woman presuming to leape vpon the table of Gods children like an unmanerlye Cur, deserved euен lyke a Cur Dog to be beaten downe, and whipped out of the house, rather then that the childres bread should be taken from them, and cast vnto her: For so much is implied in þ words of Christ. For as it were not meete for him to take the Childrens bread, and cast it to Dogs, so she like an importunate Dog, ready to pull it out of their mouthes, deserved great punishment. Alas poore woman, how could she auoyd this temptation? And yet by force of fayth shée found meanes how to withstand this most eger assault, and in the end to obtaine the victory.

But here to beate downe the pride of the flesh,

in temptacions and afflictions.

flesh, we are taught what we are al by nature and without Christ, euen no better then Cur Dogs. For this which Christ sayth of Dogs, is ment of al the Gentiles & Heathen people, as we are all. Emperours, Kings, noblemen, gentlemen, wisemen, valiant men, ritchmen, poore men, all Dogs without Christ. For al- though Man by his first creation was y most exzellent of all creatures in the world, and in deede the sonne of God : yet by his fal & trans- gression, he is become the basest & the vilest, and no better then a Dog, except he be raysed vp and restored by the benefit of our onely sa- uiour Jesus Christ. By this we see what me- rite or worthynes we haue to pleade before God, and likewyse what cause we haue to be proude among men. Which thing if all men would consider, that by kynde without Christ they are no better then Dogs, they woulde learn to make lesse of their painted sheathes, and more to esteeme the benefit of Christ, by which they excel, if they finde them selues to be better by grace, then they are by nature.

But to returne to thys poore woman: Al- though she be called & accompted of Christ no better then a Dog, & that she wyllingly con- fesseth: yet she wyll not therefore geue ouer her sute, because her fayth could not be ouer- throwne by thys assault. For of faith proce- deth

A comfortable Sermon offayth,
deth iuocation and earnest calling for Gods
helpe & saluation. For although the aunswere
of Christ saemeth to take away all hope from
the Gentiles, yet because she knewe that he
was promised also to the Gentiles, she is cer-
tainly perswaded that this promis must take
effect, & that doth Christ him selfe partly sig-
nify by these wordes which are rehearsed by
Rom.10
Mark.7 **S. Marke:** Let the Children be first satisfied.
Wherby he sheweth that the first place was
for the Jewes, which then wer the children of
God. But thys helpeth not her, because the
time was not yet come in whiche the Gentils
also should be made the children of God. And
therfore she fleeth to an other refuge, & thus
she answereth: Yea Lord, but yet the whelps
eate of the crums that fall frō their Lords table.

First by thys aunswere it appeareth howe
much the certaintie of sayth doth differ from
vayne & foolish importunitie of ignorant per-
sons, which wyll be answered by no reason, &
yet haue no reason to continue their sute. For
this woman doth not here directly contrarie
the wordes of Christ, but sheweth how the
wordes of Christ may be true, and yet she ob-
taine her request also. Therfore where as he
had first said she was a Dog, she willingly con-
fesseith it, that she was no better then a Dog,
it is true Lord saith she, I am no better. Sec-
ondly

in temptations and afflictions.

condly, wher as he had said : It is not good to take the Childrens bread , and cast it to Dogs, she confesseth that also, saying: Yea Lord it is true, neither wyl I presume further then the place of a Dog, & that is vnder the table. For although it is not conuenient that Dogs shuld be equal with their Maisters at the table, yet they are allowed to waight vnder the table, & to liche vp some few crowns that fal frō their Maisters . I know Gods children are so liberally & plentifully feasted at Gods table, that some little crowns may fall from them, & they haue inough to satissfe them. No man in the world could devise a more proper answer, to auoyde the obiection of Christ. For although the grace of God was peculiar vnto the nation of the Jewes, yet it was never so scantily & pinchingly poured vpon them, but that some drops might overflow vnto the Gentils. And although the bread was prepared according to Gods dispensation onely for the Children, yet it could not sparingly be parted among them, but some crowns might fall from their table, vnto the Dogs that lay vnder & waighed for them . For Naaman the Syrian, the woman of Samaria, the Centurion, and some such other , were refreshed with some crowns that fell from the table of the children of God the Israelites , euē at such tyme when God

G.j.

was

A comfortable Sermon of sayth,
was knownen onely in Jewry, & Christ was
proper vnto the Jewes. She graunteth ther-
fore that Christ maye fulfill the office where-
vnto he was called of God, namely to satisfie
the Jewes with the bread ordained for them,
and yet let some crowns or chyppinges of the
same fall downe to refresh her a poore whelpe
that lay vnder the table.

Here also we may note the true humility þ
followeth this certayne perswassion of Gods
mercy. This woman confesseth her selfe to be
no better then a Dog, and yet she trusteth in
the mercy of God. By this place also we may
perceiue what horrible punishment the Jewes
deserued at Gods hand, whych eyther neglig-
ently or disdaynfully loathed those dainties
of Gods table offered vnto them, which other
poore wretches so greedely desired, and could
be content euен with the crowns that fel from
their table. And we our selues also haue two
matters here to consider: first the unspeak-
able goodnes of God, which of cur Dogs hath
made vs his own childrē by adoption: and of
such as had no place in þ house of God, but of
greatest fauour to lye vnder the table of hys
children, having conuerted vs from Dogs in-
to his children, hath aduaunced vs to sit at his
own hye table with his Children, euен with
Abraham, Isaac, and Jacob, as he sayth in the
Gospel:

in temptacions and afflictions?

Gospel: Many shall come from all partes of Math.8.
the world, and syt downe with Abraham, Isaac
and Iacob in the kyngdome of heauen, when
the children of the kingdome shal be cast out
into vtter darknes, wher shalbe weeping and
gnashing of teeth. The second thing that we
haue here to consider is, that we being turned
fr̄ Dogs into Gods children, do not retayne
styl the nature of Dogs, that is, to returne a
gaine to their filthy vomite, which they haue
once cast out: y^e being extolled to such dignity
that we are made partakers of Gods heauen-
ly table, we do not behaue our selues vnreuer-
ently, vnthankfully, vnholyly, but as it becom-
meth the children of God, the table of God, the
presence of God, with al reuerence, obedience
& thankfulnes, to expresse the nature of Gods
children, vnto which honour we are called.

Ye know the punishment of him which pre- Mat.22:
sumed to syt downe at the mariage feast with
out his wedding garment, he was pulled out
by the ears, and thrust into vtter darknes,
wher shalbe weeping & gnashing of teeth. And
the same penaltie remayneth all hypocrites,
which entrudging them selues into the Church
of God, neuer care for repentance, newnes of
life, holynes & righteousness, wherunto we are
called of God, & not to vncleanes & filthynes.
Remember that whych was read in the fyfth

G.y.

Lesson

1. Thes.4

for

A comfortable Sermon of sayth,

Lesson this day at Morning praier, concerning

Gene.25. Esau, who because he was a prophane felow,

that made no more accompt of hys birthright

Gene.27 (in whych was encluded all the hope of the

Hebr.12. Church) but that he sold it for one messe of po-

tage, as the Apostle saith to the Hebrewes, he

was afterward depryued of the blessing, and

coulde not bee restored vnto it, although hee

sought it wyth teares. Remember also the

Jewes, who beyng compted the Children of

God, for the couenant that God made with

their fathers, because they did obstinately re-

fuse the grace when it was offered, & would

not beleue the promise whē it was exhibited,

they are broken of from the stocke of Israel, &

we that were straungers, & braunches of the

wylde olyue by kynde, are graffed into the

treē by sayth: But so, that if we fall frō sayth

Rom.ii. (as S. Paule saith) God shall no more spare

vs, then he did spare them, yea we shall be bro-

ken of, & they graffed in againe. For God is

able to graffe them in againe. Let vs therfore

continue in faith, and shew forth the fruits of

faith, for by the fruits the tree shal be knowē.

Hethereto we haue heard how the sayth of

this woman hath bene tryed to the bitter-

most, which hauyng thre repulses euēn of

Christ himself, yet ceaseth not to put her trust

Her success in him: Now let vs see what successe she han-

in temptacions and afflictions.

In the onde . Although she had never so many repulses and discouragementes , yet because she continued styll constant and unmoveable in faith , she departed not away confounded . She obtained her request , she enjoyed the promise , that who soever putteth their trust in him , should not be confounded . Let vs therefore with invincible courage of faith hold fast vpon Gods promises , and it is impossible that we shall mysse of eternall saluation .

But some wyl peraduenture object , she sued here but for a temporall benefite , namely the recovery of her daughter , what pertayneth this to eternall saluation ? I answer : Thys temporall benefite was to her a confirmation and assurance of everlasting saluation , which she had conceiued by sayth . Which thing the answer of Christ playnly declareth , who doth not onely graunt vnto this her faith the deliuerance of her daughter from the deuill , but generally what soeuer she would : O woman (sayth he) great is thy fayth , be it vnto thee even as thou wylt . First he commendeth the greatness of her faith , by which he is ouercome that he can no longer withhold his grace frō her . Secondly he sayth , Be it vnto thee what soeuer thou wylt . Who doubteth but that she woulde as well haue remission of her synnes , and assurance of ster. al lyfe , as the health of her

A comforable Sermon of faith,
her daughter, & rather to? Wherfore he sayth:
Be it vnto thee euē as thou wylt. As though he
would say, wyth this fayth thou mayest ob-
taine whatsoeuer thou wilst. Let vs therfore
byng such a fayth to God, and we shall ob-
taine whatsoeuer we wylt.

Mark.9.
If it were true would some man say, that I
might haue whatsoeuer I wold, I wold wish
to haue this Church full of gold, or some such
lyke matter. But ye must remember that
Christ here speaketh of faith, which is groun-
ded onely vpon Gods promises, and therefore
whatsoeuer ye wyl aske by fayth that God
hath promised, you shall obtaine. Moreouer,
they that be endued with true faith wyl wish
nothing that is contrary to Gods glory, and
therefore there is no such vayne wishyng nor
woulding with them. And therfore what soe-
uer God hath promised vnto them, they make
their full accompt to obtaine it: that which he
hath not promised, they require but vnder con-
dition, if it may stand with hys wyl, and the
setting forth of his glory.

Wherfore as we are taught by thys ex-
ample, let vs in all temptacions and afflic-
tions flee vnto the generall promises of God,
with iuincible courage of faith. For there-
of we shall be sure to preuayle in the ende,
howsoeuer it please God to try our fayth in
the

in temptacions and afflictions.

The meane time. For sayth doth not onely o^r uercome the whole world, as S. John sayth,
which is in dæde a noble victo^rye, but sayth
preuaileth euēn with God him selfe: when
he proueth and trieth vs by most great temp-
tacions. Let vs therefore folow the faith and
confidence of Jacob, when he wrestled wyth
God: For by sayth wee wrestle wyth God
when he proueth our sayth by temptation.
Therefore as Jacob answered, when the An-
gell, which represented God that wrestled
with him, required him to let him depart, be-
cause it waxed day: I wil not let thee go (quoth Gene.22,
he) before thou blesse me: So let vs boldlye
answer God when he wrestleth with vs, as-
sailing our sayth by sundry temptacions, we
wull not let thee go before thou blesse vs. For
thys example hath God left in wryting for
our comfort, & by this example he hath com-
maunded vs by the Prophet Hosea to trust in
God. For Jacob by sayth had power wyth
God, and had power ouer the angel, and pre-
uayled, whereby he was called Israell, that is,
one that preuaileth with God. And we, if we
be true Israelites, by sayth must preuayle
with God. Therefore let vs not faynt in any
temptacions, but rather (as S. James sayth)
let vs reioyce when we fal into sundry temp-
tacions, knowing that the tryall of our faith
wor-

1. John. 5

Hose. 12.

James. 1.

A comfortable Sermon of fayth,
worketh pacience , which if she haue her perfect
worke, we shall be perfect and sound, not
faynting in any thyng.

Wherfore as temptacions encrease, let vs
encrease our confidence & prayers. Let vs say
with the Prophet David : Euen as the eyes of
Psal. 123 seruantes looke vnto the hand of their Ma-
sters , and as the eyes of a Mayden vnto the
hand of her Maistres , so our eyes waight vpon
the Lord our God vntyl he haue mercy vpon
vs . Finally let vs follow this woman of Ca-
naan, whose fayth could not be overcome by
thre repulses, euen of Christ him selfe, but in
the ende obtained euen that she wold . For
God by temptation seeketh not our ouerthow,
but our greater victory, that the tryall of our
fayth which is much more precious then gold
(which though it be purged with fyre, yet per-
isheth not) might be at the last to our prarie,
honour, & glory, at the appearing of our Lord
1. Pet. 1. Jesus Christ : To whom with the father
and the holy Ghost be all honour,
glory, power, and dominion
both now and euer.

A M E N.

(:.)

